

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



REMEMBERING SAMIRA ZOBERI

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A Guava Tree and Life

by Asma bint Shameem DMC 1985

Are we even prepared?

Asma Ahmed, as we knew her at Dow, is one of our class fellows. She is married to Shabbir, of course, one of our own class fellows.

Alhamdulillaah she is a student of knowledge and has been studying Islam for over fifteen years by the Mercy of Allah. She has had the privilege of studying under great learned shuyookh such as Dr. Muhammad Salah, Dr. Waleed Basyouni, Dr. Mamdouh Muhammad and Muhammad al-Shareef to name a few of her professors at the American Open University. Alhamdulillaah she has memorized the Holy Quran and has studied Arabic and Tajweed, and holds an ijaazah in it. She holds classes for the sisters in various Masaajid throughout Houston and is actively involved in Dawah and promoting the deen according to the Quran and Sunnah.

Asma has been writing articles such as these since she started studying ﷺ almost every week.

We don't know when the angel of death will come and knock at our door. We hear about death almost every day, in the newspapers, in our communities, in our own families. Therefore, the question that we must ask ourselves before it is too late is. What have we prepared for that moment when this life comes to an end for us?

Did we really fulfill the purpose of our creation or are we just living in a delusion, fooling ourselves and immersing ourselves in some 'fake' happiness trying to shy away from the fact that one day death will eventually meet up with us and then it will be time to face the *REALITY*?

Subhaan Allaah! We must use this life to prepare for the Aakhirah.....when this life will no longer be of any avail to us. All the 'fun' we had, all the 'degrees' we earned, all the 'friends' or 'connections' we had, our money, our bank balance, our position will be nothing.

If we do not use this life to prepare for the Hereafter, and act accordingly before it is too late, then, in fact, we have simply wasted this life - no matter how much it seems that we have achieved. It is all a waste if we did not stop, think and prepare for our meeting with Allaah, the Day when everyone's deeds will be exposed and each will be recompensed according to what he has done in the Dunya.

مَنْ عَمِلَ صَالِحًا فَلِنفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَامٍ لِلّٰهِ عَبْدٌ

"Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his own self, and your Lord is not in the least unjust to His slaves." (Surah Fussilat:46)

It is like what Umar RA said:

" Every day we say: 'So and so has died, and so and so has died,' and a day will come when people will say: 'Umar has died'." And then he wept.

That's exactly how one day you will be and I will be. Don't we hear every day about so and so dying?

Well, one day....people will hear about you dying and me dying.

Read the next ayah and realize that Allaah is talking to you... yes, YOU when He says....

فَانْظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Then contemplate (O man!) at the effects of Allah's Mercy! How He gives life to the earth after its death. Verily! The same (Allah) will give life (to the men) who are dead; and He has power over all things." (Surah Rum:50)

Now it is up to you. Either you contemplate on these signs of Allah, as Allah is telling you to, and *prepare* yourself and *correct* yourself before that ultimate and inevitable meeting with your Creator or ignore it as if it will never happen to you. Then you have no one to blame but your own self.

The choice is yours.

IN REMEMBRANCE

We lost two friends in the past three month, first Akbar Ali Khan and then Samira Zoberi. Both were outstanding individuals who touched those around them with their magnanimity and humble nature. Akbar's son remembers his father in a touching tribute. Farrukh Hashmi paid his homage to Samira at the recent Dogana meeting in Philadelphia.

We present these moving tributes to our loved ones.

A SON REMEMBERS HIS FATHER

AKBAR ALI KHAN DOW 1985

My Father By Azam Khan



March 12, 2014 was the hardest day of my life. With the passing of my father, Akbar Ali Khan, I had realized how short life was, and how suddenly our lives change. A few hours before I had gone to the hospital, I was talking to my father, and engaged in normal conversation. After that day I learnt why we've been taught to always stay humble and righteous because we never know when we will pass. From firsthand experience, I can guarantee that death will come unexpectedly. Fortunately, my father was humble and stayed righteous; therefore; his passing was not in vain.

As a doctor in the intensive care unit, working in critical care and emergency rooms around Chicago, my father never talked about how great he was at treating patients, or how much his salary was. Boasting was never something he was fond of. Rather, he focused on showing others how he was humble, and that he was honest and responsible. He always sought to prove a point through his actions, which is a quality of nobility. He believed that small people focused

on small things, such as cars, clothes, shoes, how they were seen and therefore achieved small things. However, large people focused on larger things, such as hard work, responsibility, morals, and, therefore achieved greatly in life.

This cornerstone principle of his led him to become the director of the Critical Care Unit at St. Alexius Medical Center, and a proud father. Not only did he impress others with his actions, but he never talked about his status or influence. This is arguably the most admirable quality that anyone could ask for: humility with success.

On May 1st, my father would have turned 54 years of age, and celebrated his birthday with his family. With the recent events that have unfolded, I have been forced to grow up and take the role of the “man of the house”. I have had to mature and escape the mindset of a defiant adolescent while grieving. I have realized why my father never chose to live extravagantly, and encouraged us to be the best at what we did. His humility combined with his work ethic propelled him to the top of his profession, putting him at an elite status over other doctors. His constant pressure on my sister, Maaha, and I to excel in our studies came from his urge to always be the best, and have his children be at the top. His passing will be both mine and Maaha’s motivation to become the best we can be, just like our dad did.

On March 12, we all lost a great man. He taught me to demonstrate with actions instead of with talk. He showed me that a man’s character is what defines him, not his car, clothes, or status. He was living proof that humility trumps pride, and that the one who has the greatest impact on others will always achieve the most. These lessons will stick with me for a lifetime.

As my Baba’s birthday approaches, I will keep myself reminded that in order to become a big success, I will need to stay quiet and humble. The one who publicizes himself is often the one who needs others’ approval to feel successful. I will always remember to avoid focusing on small things, and target larger goals. My Baba had taught me to become a man in the most subtle ways; there is no doubt in my mind that I will make him proud.

DOGANA HONORS SAMIRA ZOBERI

PRESENTED BY FARRUKH HASHMI

Dear Friends,

Today I am standing in front of you and paying my respect and tribute to my friend Samira Zoberi,

Samira left us a few weeks ago to be with her Creator, But her memories and her smile is with us as she was with us a year ago , when she was hosting this meeting in Houston as the general secretary of DOGANA.

Samira was not only a very good friend of mine, but she was also a dedicated mother, wife, and above all, a very good doctor who helped many in her medical practice.

Samira came on the horizon of DOGANA as a bright star and in few years she made her mark as a very talented, honest and a dedicated worker as well as a leader of DOGANA. She became councilor and was then elected as the treasurer and subsequently rose to be the General Secretary of DOGANA. She was a great conductor of election campaigns and was looked up to with lots of respect even by her opponents. She was very personal with every voter and wanted to know everything not only about them but also about their family. She was not only asking for votes she was actually making friends in every campaign that she conducted.

She left us but her memory will always be with us, as her smile was genuine and always there. She used to smile from the heart. I remember her from the Dow days and our time together in DOGANA; she was one of those who inspired many, in many ways.

Samira will be missed always by her family and friends, and mostly by us, her class fellows D-85.

At the end I would like to say, to all of you. Please tell your friends, family and all the loved ones how much you love them. Give them a big hug and show them how much they mean to you because you never know when will be the last time you will be together as Samira was with us only few months ago. May her soul Rest in eternal peace. Ameen!

Thank you DOGANA for remembering her and for this award for her and her family.

POETRY BY THE DOWITES

DR. IQBAL HASHMANI DMC 1979

سقراط

۳۹۹ ق. م. میں نام نہاد عدالت میں دیے گئے سقراط کے بیان کے ایک حصے سے
منابر بوکر کہی گئی ایک نظم۔

گھر سے نکل پڑا کہ سج کی تلاش تھی
جو نامور تھے وقت کے ان سب سے وہ ملا
مشہور تھا کہ رب تھے بین سب دیوتا و بیان

وہ لوگ کہ علم میں سب بے مثال تھے
کامل جو خود کو جانتے تھے وہ سارے صاحبان
اک دن سنی کسی نے وہ بیان پہ اک صدا

تب جاکے اس پہ کھل کیا سر بستہ ایک راز
عالم وہ بے کہ جبل کا بو جس کو اعتراف
کہتے تھے سارے دیوتا بوکے یک زبان

اقبال ہاشمی،

سقراط علم و آنکھی کا بے اک میر کاروان
وہ علم کی شمع بے، وہ میر درخشن

سقراط کو اس بات سے مگر اختلاف تھا
وہ سج کا علمند تھا، وہ حق کا پاسبان

DR. SALEEM A KHANANI DMC 1985

بیٹھ جاتی ہے وہ قیامت بھی
جان جان توجہاں سے اٹھتی ہے
ایسی بجلی تو بادلوں میں کہاں
جو تیرے جسم و جان سے اٹھتی ہے
خون بہائو نہ اے زمین والو
یہ صدا لامکاں سے اٹھتی ہے
ذکر تیرا ہوا چمن مہکا
کیسی خوشبو زبان سے اٹھتی ہے
بیٹھ جانے کو ہے زمین کا دل
حضرت اک آسمان سے اٹھتی ہے
پھر پلٹ کر وہ آگئے ہونگے
سوچ ایسی کہاں سے اٹھتی ہے

POET A STORY TELLER

Poet is a story teller
wedged at the wall
listeners on one side
action on the other
onus is on him
to describe the action
to capture the emotions
it is a Promenade
there is a beech
lovers are strolling
couples are arguing
thinkers are thinking
poets are reflecting
children enjoying the
merry go round
colourful dolls hair to eat
and tasty ice cream for treat
kites are in the sky
as colourful birds fly
a dog fancies a donkeys leg
and gets the leg instead
both sets of owners argue
there is a raucous ensues

we want are trade to ply
not to see our donkeys die
people lying on the sand
getting the skin nicely tanned
and then there is a commotion
somebody is on the floor
people are running
police sirens
ambulances blazing
the tension is too much
excitement piqued
the listeners cannot
take it now
they want to see the action
the poet is pushed aside
and lo and behold
there is the Poet and
his imagination!
Poet is a story teller

NOAH'S FLOODS ONCE AGAIN!

AISHA IDRIS

The obsequiousness of an ordinary,
Standing beside the head of his tribe,
Making plea for some flour and rice,
Saeen! floods took away all we had
Those truckloads of aid are now here,
We pledge our lives, also our votes
Save us from disease, hunger, death
A look from Saeen to Kamdaar is all;
So, when NGO people will arrive here
You will sing like canary about such good care!!

It's not a poor man's lot to query,
On seeing livery, talk of generosity
Don't question manner of distribution
Make do with some obfuscation.....
The foreigners go away and we stay!
The landowners have lost earnings,
So you all will help with something,
Why dams broke? Why waters ravaged?
So God ordains: it's a rich men's world!
Peasants' obduracy leads to their own misery!!!.....

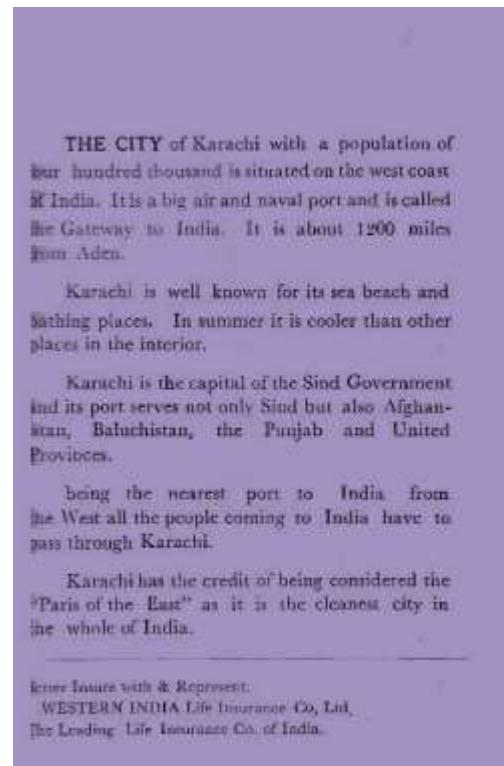
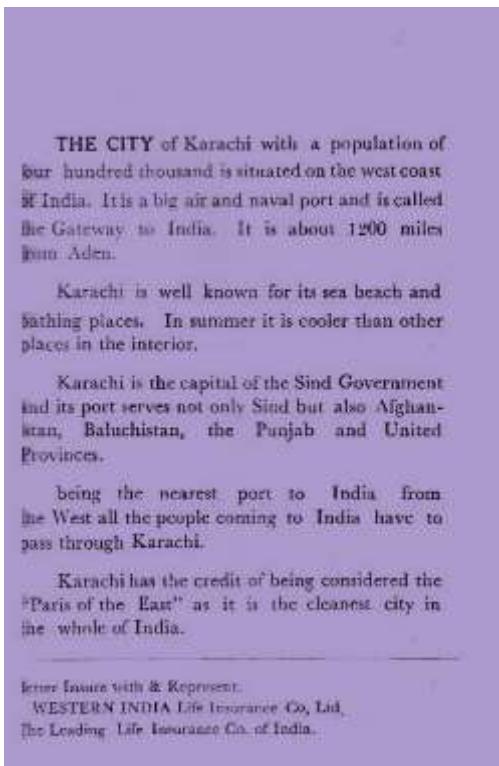
The evolution of public parks and gardens

DR. SOHAIL ANSARI

Further to the previous article on elite clubs of Karachi, here is what was available to public at large for recreational purpose that was developed by the Raj. Keeping in view the magnanimous population of a growing metropolis the recreational facilities for a common man were scanty.

It was in 1883 that a water supply system was installed in Karachi. This led to growing signs of vegetation that began to emerge in the city. There weren't any 'parks' around as such. At the time only two gardens were developed in a planned manner, the Burns Garden and the Government Garden. Another, Behram Bagh was on a much smaller scale.

'Guide to Karachi' - a locally produced information booklet for US soldiers coming to Karachi was published in 1942, and it quotes Karachi as the "Paris of the East" because "it is the cleanest city in the whole of India". Couple of pages from that book are reproduced here:



IMPORTANT PLACES IN KARACHI.

Clifton.

The Clifton sea beach is considered by some as the best in the whole of India. It has a parade made of cement concrete and red stone. The beach extends about seven miles and is a very fine place for sea bathing and excursions in the moonlight. There is a restaurant on the beach.

ZOO

The Karachi zoo is a part of the Mahatma Gandhi gardens. Most of the animals peculiar to the outsider are exhibited. They include the cheetah, the Bengal tiger, the lion, various types of monkeys and some Indian birds. Various snakes are also shown.

The garden has various nice flowers different in different seasons. The flowers as well as some seeds are available for sale. The grapes grown in the garden are famous not only in Karachi but outside also.

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Clifton



Measham Lea was appointed as chief engineer to Karachi Municipality in 1908. During the first world war he held additional duties of chief administrative officer as well.

In 1917 Measham Lea and his associates drew plans for the development of Clifton. It envisaged the extreme northwest of the high hill at Clifton being converted into a promenade and terraces along with an overhead covering to let people have a good view of the harbour and Manora. In addition, a massive parking space was kept for the horse-driven carriages, the favourite vehicles of the elite and the commoners, at that time, near the laid out concrete walkway.

However, there was a problem with the scheme. The obstacle was an existing bungalow on the proposed site and 12,000 square yards of surrounding land that was owned by Seth Jehangir Hormusji Kothari. After examining the proposal, Jehangir Kothari very graciously gave his enthusiastic support and not only gifted the very precious piece of land for the purpose but also donated a hefty amount in addition. Overwhelmed by his gesture the authorities decided to name the promenade 'The Jehangir Kothari Parade'.

The foundation stone was laid by the Governor of Bombay, by Sir George Lloyd on 10th February 1919 and formally opened by his wife Lady Lloyd on 5th January 1920. The designer and architect of the project was E. B. Hoare. The Parade and Pier were built in 1919 - 1923. The cost of the promenade, pier and the pavilion was Rs. 3 laks. A plaque at the entrance says: "The magnificence of Jehangir H. Kothari, OBE, by the gift of this valuable site and adjoining plot of land, made possible the creation of this Parade."

The entire complex project actually has various parts: Jehangir Kothari Parade, Lady Lloyd Pier, Jehangir Kothari Pavilion and his bungalow, and a bandstand.

The parade is a single-storey rectangular pavilion placed parallel to the sea. The elegant rectangular open pavilion has the five-arched facade facing the sea on one side and the road on the other. Jodhpur stone 'chhatar' is used in the carved balustrading of the pathway that extends to the pier. Gizri stone is also used in the making of the pavilion. It carries projecting 'Chajja' and a flat roof. Breath taking views were on offer through this pavilion. The Kothari Parade is so called because it consists of a main promenade that serves as a gathering platform, through which a number of wide steps descend to a walkway, which stretches some half a kilometer towards a covered pavilion. This pavilion at the time of its construction was built right above the crashing waves of the Clifton beach. These interconnected structures allow a visitor to view the sea from different heights and angles.

The walkway was defined by carved balustrading using the Jodhpur sandstone coping and extended on either side of the Pier to a total length of over 600 feet. While the Jehangir Kothari Pavilion was totally constructed by the pink Jodhpur sandstone, a combination of pink Jodhpur sandstone and a buff coloured Gizri sandstone, with good effect was used in the Parade, Pavilion and the walkway. Steps from the promenade lead down to an enormous park which was then known as Rupchand Bilaram Park.



The pier was designed at right angle to the parade walkway extending over 1,200 feet towards the sea. Its width is 15 feet. The pier is known as Lady Lloyd Pier (named after Lady Lloyd, wife of the then Bombay Governor George Ambrose Lloyd). It was Lady Lloyd who during a visit to Clifton was captivated by the Karachi's sea breeze and had expressed the desire to be able to walk to the sea, and thus became the motivating force behind the project.

This pier was inaugurated by no one else but Lady (Blanche Isabella) Lloyd herself on 21st March 1921. A plaque at the beginning of the pier says: "Lady Lloyd Pier. Inspired by Her Excellency the Hon Lady Lloyd this promenade was constructed at a cost of 3 Lakhs and donated to the public of Karachi by Jehangir H. Kothari OBE to whose generosity and public spirit this gift is due."



Bandstand: This ornament which was constructed in the last (completed in 1926) is located at the western end of the cluster of the monuments and is one of the iconic landmarks of the city. It is considered as the most important of the monuments at Clifton, which dominates environment and allows one to enjoy a breath taking view of the sea and surroundings. This elliptical dome housing an octagonal seat in the centre, is built of pink Jodhpur sandstone. Its marked feature is the impressive, not to be missed cupola, and its four corners of the podium are highlighted by good-looking pillars topped by carved motifs. While carved balustrading and battered podium walls of Gizri sandstone complete the ensemble. It was constructed in 1926 by donations from Sir Kavasji Katrak.

At one time the bandstand hosted numerous musical performances.



The surrounding huge park on either side of the pier, a rock garden, was originally named Rupchand Bilaram Park and has a marble plaque still there. It was named after the person who was instrumental in building this park.



Gandhi Garden



East India Company established a factory in Karachi in 1795 which was managed by Nathan Crow. It had huge gardens surrounding the factory. Four years later, owing to some differences with the government, the manager was removed and the gardens became government gardens (sarkari bagh). The Mirs had suspected the ulterior motives and ordered closure of the factory. Commander Charles prepared a map of Karachi in 1833 on which this garden was marked.

Following the British conquest, the garden cultivated fruits and vegetables for the British forces under the supervision of Major W. Blenkins, Assistant Commissary-General and Superintendent of Gardens who undertook to redesign it. Consisting of 43 acres, it was re-established in 1839 to provide fresh vegetables and a variety of fruits to British troops, supposed to be the best produce of the town. Along with Mr. Mcleod, a Dairy Farm was also established on this piece of land. The irrigation of this farm was arranged from Malir River. In 1847, Major Blenkins reported that he had discontinued drawing (the sum of Rs 100) for the support of garden for two years and during that period had made a profit for Government of Rs 17,032. This was by issue of vegetables to the troops and fodder to Government cattle, the sale of vegetables and forage to private persons and the supply of pigeons and rabbits and leeches to the hospital. It had at least 15 wells, indicating a reasonable water delivery mechanism.



JE Stocks writes in Note on the Botany of Scinde (1846):

"The country about Kurrachee is very desolate, the immediate neighbourhood of the sea low and flat, the sandy soil bound together by the Ipomcea Pes Capice, and on the muddy shores of the creek grow Rhizophora candelaria and Salicornia indica. The Rhizophora grows within watermark, is like a tree in appearance and habit, but not above two feet high, and a bank of it looks like a miniature forest. The soil beyond the immediate limits of the beach is bare, and the rocky soil comes up from the adjoining mountains which bound Scinde on the north. All is bare, no trees and no surface vegetation, but great abundance of the Euphorbia nereifolia, which, like a Cactus, fleshy and leafless, spreads its whitened stems and withered stumps in patches as large as a small haystack. There are a few gardens in which grow tamarinds, mangoes, bheres (Zizyphus vulgaris), and the date-palm (Phoenix sylvestris) springs up wild in every compound. However, Sir Charles Napier is doing great things; has planted rows of young trees over all the avenues and streets; and has formed a capital Government garden, which is a depot for garden shrubs, and supplies the troops with fresh European vegetables. The favourite garden shrubs in Kurrachee are Ricinus communis, Eschynofni/ne Sestan, Parkinsonia aculeata, and, for hedges, the milk- bush (E'wpAorZ'm Tirucalli), leafless, rush-like, flexible branches. The peepul and banyan (Ficus religiosa and F. indica), and the bheres (Zizyphus vulgaris and Z. Jujuba), are the trees planted in the avenues."

The government transferred the garden to the municipality in 1861 on the condition that it will not be sublet or transferred and it was converted into a public garden in 1869. This was renamed as Queen Victoria Garden which was locally called Rani Bagh, presumably sometime during this hand over. The municipality sought some improvements and in 1878 planned to develop a zoo with a proviso that it be maintained on public subscriptions through a trust. As was happening with some other colonial gardens, a small zoo was established which was laid out during this period by H.M. Birdwood, Flinch of Indo-European Telegraph and Municipality Engineer, James Strachan with cricket and croquet grounds, a handsome bandstand and well-laid paths. In 1881 the garden was again opened to the public. Karachi's own residents donated much of the early animal collection. By 1890, there were 93 mammals and 465 birds.



The centre piece of the garden, a beautifully executed fountain was constructed in 1883 jointly by the municipality and NN Poochajee in memory of Bombay philanthropist Cowasjee Jehangir Readymoney. The 18-foot high four-layered fountain is connected to a 11,000 gallon tank through which water keeps circulating.



Sir Henry Evan Murchison James, Commissioner-in-Sindh in 1891-1900, took a great interest in the flora and fauna of the province and introduced California grapes which flourished and for which the garden became famous for well over half a century. Thus, excellent grapes were produced in its vineyard. A variety of those grapes was popularly known as Karachi Gulabi.

Some of the old cages still carry the plaques: "The metal for this cage was presented by Seth Nanhamal Banarisdass 1903." Another has this written on it, "The cage was presented by His Highness Mir Sir Faiz Mohamed Khan Talpur G C I E Ruler of Khairpur 1905."

However, little mention of the zoo can be found before 1913 when Furrel and Ludlow wrote that while Karachi was a young city with not many attractions of interests to tourists, the zoological garden was well worth a visit. In the early part of the century, the zoological garden and surrounding botanical garden were a popular meeting place on Sundays for all classes of the community and for all ranks of society. In 1921 the zoo had three malis, a shop and a clerk.



The Beaumont lawns stood in midst of all this change. These lawns were named after T.L.F. Beaumont, President Karachi Municipality 1905-1910. He was the chairman of garden committee and also a member of Bombay Natural History Society.



On his visit to Karachi in 1934, Mahatma Gandhi received a huge welcome in the very same garden. It was arranged by the Karachi Municipal Corporation. In that event, it was announced that the name of the place was changed from Victoria Garden to Mahatma Gandhi Garden. It then became one of the main centres for political gatherings before the partition.

Following partition of India, the name was changed again to Karachi Zoological Gardens, yet it continued to be popularly known as Gandhi Garden. In 1953 the KMC appointed a zoo curator and a veterinary doctor. When the first curator was announced the garden still wore the crest of Mahatma Gandhi.



Burns Garden



In the early 19th century Dr James Burns successfully treated Mir Murad Ali Khan, a chief of this part of the subcontinent. In his heyday Dr Burns had acquired a fair amount of recognition. As a result of his efforts, the famous Burns Road and Burns Garden in Karachi were named after him. However, some believe that it was named after Alexander Burns who explored the river Indus. Alexander Burns happened to be the younger brother of Dr James Burns.

The garden was established in the former half of the 19th century over an area of 26 acres of land. The park was regularly watered through at least three wells. There was a watercourse running across one of its corners. It is said that in the Rambagh Quarter alone there were a number of wells which were the initial water supply source to Artillery Maidan and some other quarters. The closeness to tanks and wells is also ascribed to the development of Burns Garden.

There's a section of the field (like the Beaumont Lawns in Gandhi Garden) at the end of it which is now called Pardah Park (for women only). On its front wall is inscribed the year 1927. In the same section there is a bandstand whose columns point to a classical kind of stonemasonry. Sobhraj Chetumal Terrace was founded as a tribute to a famous philanthropist Sobhraj Chetumal who built a small dispensary with a maternity ward in memory of his wife Kishan Devi Sobhraj, The terrace has been renovated restoring its original shape.



This garden also included a vineyard which grew Californian grapes introduced by Sir Evan James. Today it is occupied by the National Museum of Pakistan. Contiguous with it, the garden with more than 100 year old trees still exists albeit in an altered form.

Jehangir Park



Eduljee Dinshaw built a public dispensary in Saddar in 1888-1882. Seeing the plight of people attending the dispensary waiting to be treated and standing out in the sun, another Parsi philanthropist, Behramjee Jehangirjee Rajkotwalla, decided to build a park. He donated this park to the people in 1883 to provide them with health recreational facility. Following installation of a fountain in the centre it was formally inaugurated on Nauroze in 1893 and named Behram Bagh.

A cricket ground was laid in 1920s and a pavilion added. The park hosted cricket matches for local clubs and seen some important fixtures. In the decades of 1930s and 1940s the park witnessed many large political gatherings and rallies. Soon following the independence, a newspaper reading room was added.

The park has been subject to a number of illegal encroachments and the first one was construction of a mosque. From being a park frequented by families, it has turned into shambles and became a den for druggies, pedlars, beggars and male sex workers

ALLAMA MOHAMMAD IQBAL AND AHL-E-BAIT

SYED RAZI MUHAMMAD

In one of the previous issues of the D85 digital magazine we read how Allama Mohammad Iqbal paid respect and tribute to the Holy Prophet Mohammad, peace be upon him. Now let us see what he considers as the rightful place of the Ahl-e-Bait or the family of the Holy Prophet saww.

First Section is a collection of verses about Hazrat Fatima Zehra AS, daughter of the Holy Prophet saww, second about his cousin and son in law, Hazrat Ali AS and third about his grandson Hazrat Imam Husain AS:

1. Iqbal about HAZRAT FATIMA ZEHRA AS

مریم ازیک نسبت عیسیٰ عزیز.

مریم کی عزت ایک نسبت سے ہے وہ عیسیٰ ع کی ماں ہیں

از سہ نسبت حضرت زمراء عزیز

- جبکہ زمراء س ۳ نسبتوں کی حامل ہیں

نور چشم رحمت العالمین۔

رسول اللہ ص کی انکھوں کا نور ہیں

آن امام اولین و آخرین

- وہ رسول ص جو اولین و آخرین کے امام ہیں

بانوی آن تاجدار حل آتی

- علی ع کی زوجہ ہیں

مرتضیٰ مشکل کشائے شیر خدا

- جو اللہ کے پنے ہوئے، مشکل کشائے اور شیر خدا ہیں

مادر آن مرکز پرکار عشق

- مکتب عشق کے نقطہ مرکزی کی ماں ہیں

مادر آن کاروان سالار عشق

- عاشقوں کے سالار یعنی امام حسین ع کی ماں ہیں

مزرع تسلیم را حاصل بتوں

- تسلیم و رضا کی کھیت کا حاصل ہتوں میں

مادران را اسوہ کامل ہتوں

- اور ماؤں کے لئے اسوہ کامل ہتوں میں

رشتہ آئین حق زنجیر پاست

- آئین حق سے تعلق میرے پیر کی زنجیر ہے

پاس فرمان جنابِ مصطفیٰ است

- اور مجھے رسول ص کے فرمان کا پاس ہے

ورنہ گرد تربیش گردیدمی

- ورنہ میں تربیت زمراء کے گرد طواف کرتا

سجدبا بر خاک او پا شیدمی

- اور اس کی تربیت کی خاک پر سجدے کرتا

اقبال / کلیاتِ اقبال فارسی، ص ۱۵۲

2. Iqbal about HAZRAT Ali AS

مسلم اول شہِ مردان علی۔ عشق را سرمایہ ایمان علی میں

پہلے مسلمان علی ع میں، مردوں کے سردار علی میں۔ عشق کیلیے ایمان کا سرمایہ ایمان علی میں

از ولائے دو دن اش زندہ ام۔ در جهان مثلِ گہر تابندہ ام

میں انکے خاندان کی محبت سے زندہ ہوں، اور دنیا میں موتیوں کی مانند چمک رہا ہوں

زمزم ارجو شد ز خاکِ من، ازوست۔ مے اگر ریزو ز تاکِ من، ازوست

اگر میری خاک سے زمزم ابلتے ہیں تو یہ انہی علی ہی سے ہے اور اگر میری انگور کی شاخ سے مے ٹپتی ہے تو یہ انہی علی ہی سے ہے۔

از رُخْ اوْ فال پیغمبر گرفت-ملتِ حق از شکوہش فر گرفت

انکے چہرہ مبارک سے پیغمبر (ص) فال لیا کرتے تھے، ملتِ حق نے انکی شان و شوکت سے عزت حاصل کی۔

قوتِ دین مُبین فرمودہ اش-کائنات آئیں پذیر از دودہ اش

آپ (ص) نے علی (ع) کو روشن اور غالب دین کی قوت فرمایا، دنیا نے آپکے خاندان سے آئیں اور قانون حاصل کیا۔

مرسلِ حق کرد نامش بو تراب-حق یہ اللہ خواند در ام الکتاب

اللہ کے سچے رسول (ص) نے آپ کو ابو تراب کا نام (القب) دیا، اللہ نے قرآن میں آپ کو یہ اللہ (اللہ کا ہاتھ) قرار دیا۔

ہر کہ دانائے رموز زندگیست-سر اسمائے علی داند کہ چیست

ہر وہ کہ جو زندگی کے رموز جانتا ہے، جانتا ہے کہ علی کے ناموں کے اسرار کیا ہیں۔

شیرِ حق ایں خاک را تسبیح کردا-ایں گلِ تاریک را اکسیر کردا

اللہ کے شیر نے اس خاک کو تسبیح کیا اور اس تاریک مٹی کو اکسیر کر دیا۔

مرتضی کز تیغ او حق روشن است-بو تراب از قخِ اقلیمِ تن است

مرتضی کہ انکی تلوار سے حق روشن اور آشکار ہوا اور وہ بو تراب یعنی مٹی کے باپ ہیں کہ انہوں نے تن کی سلطنت کو فتح کیا۔

زیر پاشِ آنجا شکوہ خبیر است-دستِ آنجا قسمیم کوثر است

اس جگہ یعنی اس دنیا میں خیبر کی شان و شکوت و شکوه انکے پاؤں کے نیچے ہے اور اُس جہاں میں انکا ہاتھ آب کوثر تقسیم کرنے والا ہے۔

ذات اور دروازہ شہر علوم-زیر فرانش حجاز و چین و روم

انکی ذات شہر علوم کا دروازہ ہے اور انکے فرمان کے زیر تابع حجاز و چین و روم یعنی ساری دنیا ہے۔
(اسرار خودی)

3. Iqbal about HAZRAT Imam Husain AS

غُریب و سادہ و نکلیں ہے داستان حرم

نہ لیت اس کی حسین، ابتدا ہے اسماعیل

صدق خلیل بھی ہے عشق، صہر حسین بھی ہے عشق

معرکہ وجود میں، بدر و حنین بھی ہے عشق

حقیقت ابدی ہے مقام شبیری

بدلے رہتے ہیں انداز کوفی و شامی

قافہ حجاز میں ایک حسین بھی نہیں

گرچہ ہے تابدار، ابھی گیسوئے دجلہ و فرات

اک فقر ہے شبیری، اس فقر میں ہے امیری

میراث مسلمانی، سرمایہ شبیری

نکل کر خانقاہوں سے ادا کر سرم شبیری

کہ فقر خانقاہی ہے فقط انروہ ولگیری

جس طرح مجھ کو شہید کریلا سے پیار ہے

حق تعالیٰ کو یتیمیوں کی دعا سے پیار ہے

رو نے والا ہوں شہید کریلا کے غم میں

کیا در مقصود نہ دیں گے ساقی کوثر مجھے

آں امام عاشقان پور بقول ۔ سرد آزادے زبان رسول
الله بالے بسم الله پر۔ معنی ذبح عظیم آمد پس

عاشقوں کے امام حضرت فاطمہؓ کی اولاد اور حضورؐ کے گلستان کے پھول میں حضرت علیؑ ان کے والد بزرگوار میں اس میں "الله
الله" وہ کلمہ تحسین ہے جو مرحبا اور شاباش کے معنوں میں آتا ہے اس کے بعد حضرت علیؑ کو "بالے بسم الله" سے یاد کیا گیا ہے یہ
خود علامہ اقبال کی اہل بیت شناسی پر لیک دلیل ہے امام حسینؑ کو "ذبح عظیم" کا مصدق قرار دیا ہے علامہ اقبال قربانی امام
حسینؑ
کو قربانی اسماعیلؑ کا تسلسل قرار دیتے ہیں۔

بهرآں شہزادہ خیر الملک۔ دوش ختم المرسلین نعم الجمل

رویت میں ہے کہ ایک دن نبی اکرمؐ اپنے دونوں فاسوں کو کندھوں پر سوار کر کے کھیل رہے تھے آپؐ نے اس وقت فرمایا کہ تمہارا
اونٹ کیسا اچھا ہے اور اس کی سواریاں کیسی خوبی میں "نعم الجمل" اسی واقعہ کی طرف اشارہ ہے۔

سرخ رو عشق غیور از خون او۔ شوخی ایں مصروع از مضمون او

امام حسینؑ کے خون کی رنگیں سے عشق غیور سرخ رو ہے کربلا کے واقعہ سے اس موضوع میں حسن اور رعنائی پیدا ہو گئی ہے۔

درمیان امت آں کیوں جناب۔ ہمچو حرف قل ہوا اللہ دركتاب

امت محمدیہ میں آپؐ کی حیثیت ایسی ہی ہے جیسے قرآن مجید میں سورہ اخلاص کی ہے سورہ اخلاص میں توحید پیش کی گئی جو کہ
قرآنی تعلیمیات کا مرکزی نکتہ ہے اسی طرح امام حسینؑ کو بھی امت میں مرکزی حیثیت حاصل ہے۔

موکی و فرعون و شیبیر و میزید- ایں دوقوت از حیات آید پیدید
زندہ حق از قوت شیبیری است باطل آخر داغ حسرت میری است

دنیا میں حق و باطل کی کشمکش شروع سے چلی آرہی ہے اس کشمکش میں مجاہدین کی قوت بازو سے حق کا غالبہ ہوتا ہے اور باطل
شکست و نا مرادی سے دوچار ---

بر زمین کریلا باید ورفت- اللہ در ویرانہ کا یہ رقت

امام حسین اس طرح اٹھے جیسے جانب قبلہ سے گھنگھور گھٹا ٹھٹھتی ہے یہ بادل وہاں سے اٹھا کریلا کی زمین پر برسا اور اسے اللہ زار
بنادیا۔

تاقیامت قطع استبداد کردو- موج خون او چجن ایجاد کردو

آپ نے اس طرح قیامت تک ظلم و استبداد کے راستے بند کر دیئے اور اپنے خون کی سیرابی سے ریگزاروں کو چمنستان بنادیا

بهر حق در خاک و خون غلطیہ است- پس بنائے لالہ گرویدہ است

آپ نے حق کے غلبہ کے لئے جان دے دی اور اس طرح توحید کی عمارت کی بنیاد بن گئے بنائے "اللہ" میں تنجیج ہے خواجہ
معین الدین چشتی کے اس مصعر کی طرف:

حقا کہ بنائے لالہ ہست حسین

مدعایش سلطنت یو دے اگر- خود نکر دے با چنیں سامان سفر
دشمناں پو ریگ صحراء اللاعد- دوستان او بہ یزدان ہم عدد

اگر آپ کا مقصد حصول سلطنت ہوتا تو اس بے سرو سامانی میں نہ نکلتے بلکہ دیگر سامان و اسباب سے قطع، ساتھیوں کی تعداد کے

اعتبار سے دیکھئے تو یہ حقیقت واضح ہو جاتی ہے کہ مخالفین کا لشکر لاعداد تھا مگر آپ کے ساتھ صرف ہر 72 نفوس تھے یہاں علامہ نے یہاں کے عدد "72" کا حوالہ دیا ہے۔

سرا برہم و اسماعیل بود۔ یعنی آں جمال را تفصیل بود

کربلا کے واقع میں قربانی اسماعیل کی تفصیل ہے۔

تیغ بہر عزت دین است و بس۔ مقصود اور حفظ آئین است و بس

مومن کی تلوار ہمیشہ دین کے غلبہ و اقتدار کے لئے اٹھتی ہے ذاتی مفاد کے لئے نہیں اس کا مقصد آئین اور قانون کی حفاظت ہوتا ہے۔

ما سوا اللہ را مسلمان بندہ نیست۔ پیش فرعونی سر ش افگنہ نیست

مسلمان اللہ کے سوا کسی کا محکوم نہیں ہوتا اس کا سر کسی فرعون کے سامنے نہیں جھکتا۔

خون او تفسیر ایں اسرار کرد۔ ملت خوابیدہ را بیدار کرد

امام حسین کے خون نے ان اسرار و رموز دین کی تفسیر کر دی اور سوئی ہوئی ملت کا جگایا۔

تیغ لا پواز میاں بیوں کشید۔ از گ ارباب باطل خون کشید

انھوں نے جب "لا" کو بے نیام کیا تو باطل کے خداوں کی رگوں سے خون جاری ہو گیا۔

نقش اللہ بر صمرا نوشت۔ سطر عموان نجات ما نوشت

باطل کے خداوں کو مٹانے کے بعد انہوں نے سر زمین کریلا پر خدا کی توحید کا نقش ثبت کر دیا وہ توحید جو ہماری نجات کا سر عنوان ہے۔

رمز قرآن از حسین آموختیم - ب آتش او شعلہ ها اندو ختیم

ہم نے قرآن کے رموز و اسرار امام حسین سے سیکھے ہیں ان کی حرارت ایمانی سے ہم نے شعلہ بائے حیات کو جمع کیا ہے۔

شوکت شام و فِ بغداد رفت - سطوت غناظہ ہم از یاد رفت
تار ما از خمہ اش لرزاں ہنوز - تازہ از تکسیر اولیان ہنوز

مسلمانوں کی کئی سلطنتیں قائم ہوئیں اور مٹ گئیں بنی امیہ کی سلطنت دمشق میں بھی اور انہیں میں بھی، بنی عباس کی حکومت، یہ اپنے پورے عروج کے بعد ختم ہو گئیں لیکن داستان کریلا ابھی تک زندہ ہے ہمارے تاریخیں میں پوشیدہ نگئے اسی مضراب سے بیدار ہوتے ہیں امام حسین نے تکسیر کی جو آواز بلند کی تھی اس سے ہمارے ایمانوں میں تائگ پیدا ہو جاتی ہے۔

اے صبا اے پیک دور افتادگاں اشک ما بُرخاک پاک او رسان

اے صبا! تو ہم دور رہنے والوں کی نم آلوں آنکھوں کا سلام مرقد امام حسین تک پہنچا دے۔



BUSANTI - A SPECIAL ARTICLE

SEHER HAFEEZ
(DAUGHTER OF THE D85 GRADUATE MEHER HAFEEZ)

As the global lens fell on New Delhi in 2012, an old, yet overlooked issue, safe transportation for women, came to light and the reality faced by millions of urban-poor women was unveiled. With a doctor to patient ratio of 1:14000, access to healthcare is in crisis in Pakistan. To top it off, 90% of these women further risk their lives as they commute to work. Physical, sexual and psychological harassment are norms that accompany them every day. Women often complain of being harassed, inappropriately touched and humiliated on buses, but there's not much they can do about it. In Pakistan, for example, the first two seats near the driver are reserved for women. The rest of the bus, however, is for men. Work, unlike healthcare, is a priority and a matter of survival; these women have no other choice than unsafe unreliable, untimely transport.

Naya Jeevan is seeking to change this situation for women by launching Busanti Pakistan's first 'public health' bus service for women. This can provide "a safe and dignified vehicle for public transport while offering women access to affordable health plan coupled to preventative health education and other resources on the go." The name 'Busanti' is inspired by the iconic Bollywood character Basanti who features in the 1976 blockbuster movie, 'Sholay' (Flames). Basanti was bold, brazen and beautiful. She lived in a village where she literally drove change by being the only female "tangey-wali" or carriage-driver. She commanded everyone's respect.

According to the International Labor Organisation barely one-fifth of Pakistan's women work in paid jobs. Many women say a lack of safe and secure transportation is one of the reasons many skilled and educated women are unable to make ends meet and earn their way into a better life. As per the 2013 Gender Gap Report- Pakistan has fallen and is now ranked 2nd worst in gender equality. On a greater scale, Busanti addresses issues of gender inclusion for women in the workplace. This innovative initiative will affect the lives of at least 20 million women living in urban areas, with a wider social impact for their families, communities and society at large. It corrects both market failures; exclusion of women from the mainstream economy due to unsafe public transit & lack of quality healthcare while increasing female empowerment.

While it will cost the same as other forms of public transport, Busanti circumvents negative tolls such as physical, sexual and psychological harassment that are faced by women daily. On a social level, Busanti offers many options for healthcare. During their commute, women are exposed to health awareness and education via multi-media platforms. All commuters are given access to a 24/7 health and legal help line. Busanti

also has a pioneering a pre-paid bus pass option (via a smart card) that further facilitates services for women. Linked to the National ID program, many women will now have the option to be registered officially and have a formal ID for the first time. The card also allows employers the opportunity to pre-pay or subsidize the fare and even add-on monthly health insurance. Conveniently, buses stop at network hospitals and providers along the way. Mobile technology is also on-board and will provide commuters with access to SMS-based financial services including digital payments and mobile savings thus increasing female enfranchisement.

‘Brand a Bus’ is an alternate revenue scheme that invites brands who already cater to women to literally brand a bus. Therefore providing these brands with an alternative vehicle to market and drive their products.

Busanti was recently selected as a winner in the [Women Powering Work: Innovations for Economic Equality in the MENA Region](#) competition, launched by **Ashoka Changemakers and GE**.



DOW RECIPES: NUT BURFEE

SHIRIN AHMED

INGREDIENTS :

1 cup ground nuts
(almonds, pistachios and
cashews, all with skin)
1/2 cup coconut flakes
(optional)
1 1/2 cup sugar
2/3 cup butter
1/4 cup powder milk
3/4 cup water

PREPARATION :

Make syrup with 1 1/2 cup sugar and
3/4 cup water. Cook the syrup till
one thread consistency.
Add nut powder, stir and cook on
low heat for 5 minutes.
Mix 2/3 cup butter, powder milk and
coconut. Keep on stirring for
another 3 to 4 minutes.
Grease a pan, pour the nut paste
and set it until it cools.
Cut into diamond shape and put
crushed pistachios on.



DAZZLING D85 DOCS WITH BHABHIS AT DOGANA 2014

LIFE TIME ACHIEVEMENT AWARD FOR UMAR DARAZ DMC 1986

At the recent Dogana meeting in May 2014, Dr. Umar Daraz Khan, Dow 1986, was awarded the lifetime achievement award. D85 magazine congratulates Umar on his well-deserved recognition. Here is a tribute by Umar's longstanding friend and class mate Syed Khalid Anwer.

"Life is for achieving
Bewitching is the achievement
How delighted all the friends are
On you getting the richly deserved
Life time Achievement "

As I have known you for more than 43 years, I am qualified more than most to comment on this wonderful achievement. Through your grit and determination, your courage and valor, your friendships and associations and diligent hard work, you have achieved what you have achieved. Nature has bestowed upon you immense talent and you have nurtured it well and maximized it to the full potential.

There is sometimes this misguided notion, that one is doing things to proof this thing or that, but to me it is the experiences of life, the enjoyment, the setbacks, the success and the failures, the ups and downs, the dejections and despair, the hope and optimism, the exhilaration and elation, the mixture of all these, makes life, what it is!
And one wants to have a life fully lived.

Life is not to be survived.
Life has to be thrived
Thrived with some passion
Some compassion
Some humor
Some style

I am sure all would raise hands and applaud to a life fully lived.
All the accolades are most richly deserved. It is good that this has been given to you early, as I am sure this would be the start of one of many
Wishing you the best as always!

